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[Rudyard Kipling in *The London Times.*]

God of our fathers, known of old—
Lord of our far flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not thee to guard—
For frantic boast and foolish word,
Thy mercy on thy people, Lord! Amen.

Woman's Work for Women in Japan.

By Miss Margaret McLaughrey, New Castle, Penna.

NAOMI TAMURA, who spent seven years in America as a student at Princeton College and Auburn Theological Seminary, and wrote "The Japanese Bride," among other books, after his return to Japan, criticizes some statements made by Sir Edwin Arnold concerning Japanese customs. If Sir Edwin Arnold, after residing in the "Sunrise Kingdom" long enough to write his "Light of Asia," and marrying one of the Geisha girls, had not sufficient knowledge of the country and its customs to write correctly, it seems like rank presumption for one who has never even visited Japan nor made of it a special study to attempt a magazine article. Hence the writer desires to state at the out-set that no statement is made except on what is supposed to be good authority, and where authorities differ the one written after most intimate acquaintance is accepted.

Lafcadio Hearn, who spent many years teaching in Government schools in Japan and made a special study of their history in folk-lore and legend, shows how very difficult it is to write the truth concerning these mysterious people, as what may be true of one class or one locality or one time, may not be true of another; and Richard Murray Stoddard says that "No race on earth is so astonishingly contradictory and so full of puzzling surprises as the Japanese." A resident of Tokyo said "The longer I live here the less I understand these people. Their past is not our past, and their ideas on art, religion, government, the finite and the infinite, are radically different from our own." But we must confess that we have fallen a victim to the enchantment of their fascinations and shall watch with the keenest interest their progress both material and spiritual.

The girl baby receives a warmer welcome in a Japanese home than in some other countries of the Orient, but yet boys are always preferred. When she is thirty days old, she is dedicated to the gods at a Shinto shrine by a ceremony somewhat resembling baptism in the Christian church, and is made the recipient of many congratulations and gifts. During her infancy she is petted, fondled and kissed by her mother, just as she would be in the west, and until she is seven or eight years old she plays with her brothers and other boys; but by that time the Confucian sentiment of man's superiority to woman has begun to be felt by the boys and they forsake their girl playmates.

Naomi Tamura is authority for the statement that Japanese children are just as naughty as American children—that they cry and scream in order to get their own way, and run their fingers through the numerous paper screens in their homes and otherwise deface the walls and furniture. He says he has been greatly surprised to find how well American children obey their mothers' commands, and that "Japanese fathers and mothers are generally controlled by their children," a fact greatly at variance with our ideas of a race of ancestor worshipers.

Girls go to school with the boys in childhood and are taught to read and write. Afterward they are taught to sew and do fine needlework, to play the harp and guitar, to arrange flowers—for they are fond lovers of flowers—to make tea and serve it, and the daughters of certain classes are taught to dance. But of course they never dance with men and the Geisha girls, who dance for the entertainment of others, are not held in high esteem, even though their dancing is perfectly modest.

When visitors come to the house the daughter may carry tea and cakes to them, or, if ordered to do so. she may entertain them by music, or by displaying her paintings and fancy-work, but she is not expected to take any part in the con-

versation, and the gentleman visitor who ventures a compliment or a word of flattery is considered very rude.

Some one has said that "Japanese character is wrapped about with many coverings, courtesy, patience, delicacy, sweetness, moral sentiment, but underneath is the primitive clay, hard as iron, the mettle of the Mongols with the suppleness of the Malays." This might be emphasized with regard to the woman; for while her crowning virtue is obedience—obedience to father, husband, mother-in-law, son—it is necessary for her to cultivate the national traits most carefully that she may obey gracefully even though the duty is most loathsome to her and her heart is full of rebellion.

By the time she has reached the age of fifteen or sixteen a marriage has been arranged for her by her parents and whatever man they have chosen, and although frequently a meeting between them is arranged by the "Go-between," who is indispensable, the probabilities are that she shall not see her future husband until her veil is lifted during the wedding ceremony. Marriage, however, in Japan is for the sole "purpose of perpetuating the family line," not by any means a love affair, and is not considered a sacred rite; hence a girl, as well as her husband, has the privilege of breaking the tie and returning to her father's home. Divorces are said to equal, in some years, the number of marriages, and both men and women may be married four or five times, or the husband has the privilege of bringing into his home a concubine and keeping her there as long as he pleases.

After her marriage the bride must live in the home of her husband's parents; for such a thing as a separate establishment for a newly married couple was unknown in Japan before Christianity was introduced. Now is the time for the mother-in law to have her own way, and she is very strict with the new daughter and commands her in every little thing, obliging her to attend to all the little household details that have made her own life such a drudge. When her husband has guests the wife is expected to wait upon them for an instant and to appear at their departure to say good-bye, but takes no other part in their entertainment. When her children come all her time and attention is devoted to them; she never leaves them to go out, nor does she receive any help from her husband in caring for them.

Probably no nation since the days of Greece and Rome has attained so high a state of civilization without Christianity as the Japanese. But as no nation can rise above its wives and mothers, so Japan can rise no higher until its women are accorded their natural rights and devoted to their lawful position. In order that this may be brought about what do the women of Japan need?

They need a higher ambition than to run that ceaseless round of daily toil that has been their lot for generations, with little joy in the present and little hope for the future. And to this end they must have the example of pure womanhood of the western civilization, the result of ages of Christian training and refinement. Without contact with a nobler, loftier life how can they know that there is anything better than the stolid indifference that may appear so sweet and amiable and cover a soul so dark?

They need to be educated in the higher branches of knowledge that they may be congenial companions for their educated husbands. They need to learn the art of home making that they may win the love and respect of their husbands and children, especially since the war has carried away from their homes so many of the wage-earners they need education to fit them to take up the work laid down by husbands, fathers, brothers, and sons partly that the work itself may not suffer; partly that parents, children and invalids may have some means of support.

Some qualities for such work as this the Japanese woman has no need to learn. The long habit of submission to duty and of consequent self-repression has brought

out some noble traits that can be acquired only by long, hard discipline. She has learned self-control and no matter how her heart may ache when those she loves —for the Japanese have human affection even though it is almost a crime to show it—put on a smiling countenance and march off to war, she smiles in return and goes back to her desolated home without showing a sign of distress. She has learned self-renunciation, and is willing to cut off any member of her body in order to spare a friend. It is related that one young girl, to avoid giving evidence in court that would incriminate her father, bit off her tongue and never spoke again. Or she will take her own life if necessary to save her honor or spare the life of one she is bound to serve. She has learned patience, perseverance, persistance, all that will enable her to accept and carry out any disagreeable or difficult duty.

But above all things the women of Japan need Christianity. That alone can stir to action the noblest impulses within the hidden soul, burst the shell of stolid apathy, and throw off the coverings of conventionality that have hitherto prevented all development. Only by this means can they rise to the level of their sisters in the Occident.

Mr. Henry Dyer, in his "Dai Nippon," has detected in Japanese ethical thought three distinct trends: "In the first it is argued that the religion and ethics of old Japan, if maintained in their purity, are sufficient for the wants of the future; in the second, that the materialistic and utilitarian philosophy is all that is necessary; and in the third that a higher development is required in the direction of Christianity. Mr. Dyer's own conclusion is that Christianity, a Japanese Christianity, will be the determining factor. If this prediction is to be fulfilled—and the time seems ripe for the change—it behooves Christian nations to reach out the right hand of fellowship and use all lawful means to bring them within the Saviour's fold.

The country is now in a state of transition. The Christian Sabbath, along with many western customs. has been introduced. The Japanese being, not an initiative, but an adoptive, an assimilative people have already adopted all the modern improvements that they could assimilate with their most sacred and distinctive customs. They have just shown an admiring world their skill in modern warfare, while the secret of their remarkable victories lies no doubt in their ancient system of Jiujutsu. But with western inventions and advantages western evils have crept in. Large fortunes are being made at one end of the social scale while at the other is to be found "the submerged tenth." The old strife between capital and labor that has so often threatened the harmony of American life is liable to be felt among these peace-loving people.

Ever since that Sabbath morning in July, 1853, when Commodore Perry celebrated his entrance into the harbor of Tokyo by praising God through the singing of the One Hundredth Psalm Christianizing forces have been at work. The first American mission was started in 1859 and introduced the little lump of leaven that has at last permeated the whole nation.

A public school system has been established making education as free as in America. Provision has been made for girls from the Kindergarten through the University, high schools and Normal Schools being maintained for both sexes by the Government. The nation that was so firmly wedded to its Shinto—Buddhistic faith wanted none of the new religion, but many of the English teachers in their secondary schools, colleges and universities were true Christian men and women from England and America, and they not only lived their Christian faith in the schools, but in many instances, where it was possible, formed private classes for Bible study and these made many converts to Christianity. Many girls have had their hearts kindled with loftier ambitions by contact with these Christian

teachers and the missionaries and have prepared themselves for rendering valuable assistance to their fellowmen as teachers, nurses, evangelists and physicians. Some have acquired the necessary education at home, but many have come to America and taken the courses required at our most advanced colleges for women.

The Young Women's Christian Association has followed its brother organization into Japan and has become fully established in Osaka and Yokohama, and probably by this time in Tokyo. A young woman was sent from America one year ago to organize an association in the Tokyo University for women and another a few months later came from Canada to organize a city association. Both of these write enthusiastically of the prospects for their success although they are by no means blind to the difficulties. One of them relates an incident that is an old story now since it has been paralelled in almost every nation. but it shows how eager these women in the "Sunrise kingdom" are for the light of the Gospel.

A young married woman interested in Bible study often came to her teacher alone to talk. During their conversation one day the woman asked her teacher her age, somewhat to the latter's surprise. She told her, and the question followed, "And you've known about this love all your life?" "Yes," Miss Reid answered, "ever since I was a little girl." "And I am almost as old, and never heard it until now," the young woman said and burst into tears. The true spirit of Christianity has entered into many of these young women and they are striving to bring their sisters under the influence of the Gospel. In the University mentioned above one girl brought eight new inquirers into contact with her Bible teacher within one week. In Ferris Seminary in Yokohama is a student volunteer band consisting of nineteen young women, who have resolved to devote themselves to missionary work.

The Salvation Army is another force at work for the women of Japan. A few years ago they secured the necessary Imperial Ordinance to release from "the life of shame" 12,000 girls who had been sold by inhuman parents into that life that is worse than the cruelest death, and have built Rescue Homes in which all these girls, who will come to them, are cared for until some more desirable life opens up to them.

All the missionary enterprises that have been going on in Japan cannot even be mentioned in our brief space, and all Christian missions help to make better women. Those who have given most study to the present situation, believe that "the war itself with all its horrors and bloodshed is a God-given opportunity to His servants to gather into His kingdom the redeemed of the Lord." As the missionaries visit the wounded men in the hospitals they are begged to come again and tell them more of the wonderful story. So strange is the influence of father, husband and son in the Japanese homes that these men can not return to their families without bringing wives and daughters under the power of the Gospel that they have learned to love; hence a new life must be awaiting many homes and communities as a result of the terrible war.

"Japan must be evangelized by the Japanese," and they are making a grand start. By her situation as well as her more progressive and masterful spirit Japan holds the key to Asia, and already she is sending missionaries to China and co-operating with the Christians there with the motto "Asia for Christ." The recent revival also that brought more than 20,000 souls in Japan to a confession of their love to Christ was brought about by a request from the Japanese committee at a great Missionary Conference in Tokyo that all should co-operate in a great Twentieth Century Evangelistic Movement.

Only a glimpse has been given in these pages of the Japanese woman, her needs and how these are being met; but it has been given with the hope and the prayer

that it may stir the hearts of some women in our church into a livelier interest in these women of whom it has been said that in any assembly the Christians among them may be picked out "by their brighter, more thoughtful, more purposeful faces." It may be objected that Japan is sufficiently civilized without Christianity, and that the evils prevalent there are no worse than in Christian America. There is enough of crime, of vice, of unbelief, God knows, in America, but that does not clear our skirts of our duty to Japan. If we can do nothing more let us pray that the mighty influences already at work may be greatly blessed during this crucial period of her history to the elevation of the womanhood of Japan, that mothers, wives, and daughters may be freed from the influences of their former religions.

Japanese Women's Work Among the Soldiers.

By Mrs. May S. Howard, Dayton, Ohio.

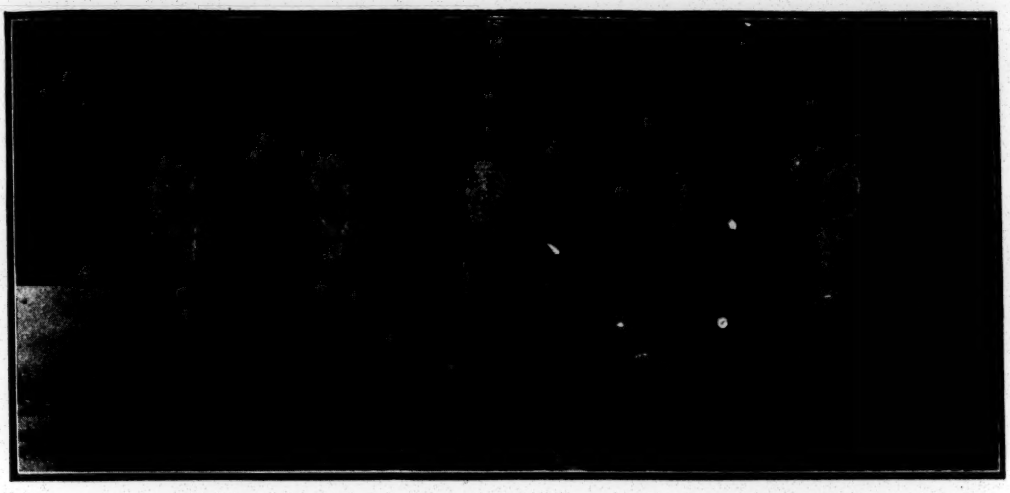
THIS dreadful war, which all of us wish might have been prevented and which all of us hope may be speedily ended, is suggesting new ways of Christian work. The women of Japan are bearing burdens and accomplishing results as they never have before. From the first they have been knitting, cooking, and sewing for the soldiers.

The Christian women banded together in the W. C. T. U. have a vast field of service in the privilege of furnishing comfort bags to the soldiers. This seems a very ordinary kind of work, but when one considers the many lots sent out, with ten thousand in each lot, he may have a suspicion of the immense task. These bags contain an article of clothing, towels, handkerchiefs, pencils, toothbrush and powder, writing materials, buttons, thread, scissors, paper, medicine, and Japanese sweets, as well as tracts. Scripture portions, and temperance literature. Reports from the field are that the reading-matter is highly appreciated, and is literally worn out as it is passed from man to man. The ladies receive bags from all classes of society all over the empire, and the goverment accepts none except through the W. C. T. U. and Mrs. Yajima, president of the Japanese auxiliary, is held responsible for the contents of each one.

Some unusually handsome bags, prepared by the nobility and containing cigarettes among the many other things, placed the ladies in a dilemma. It would be impolite to remove the offensive cigarettes and manifestly impossible for the W. C. T. U. to have a part in distributing them. The difficulty came to the ears of the son and daughter of a certain marquis, and they sat up a whole night removing the cigarettes and putting something useful in their places. When the marquis heard the incident, he inquired of the ladies their reasons for objecting to cigarettes. It gave the chairman an opportunity to explain the dangers of alcohol and tobaco, and as she concluded, the marquis, who had just recovered from an attack of heart trouble, admitted the truth of her judgment, as she was a trained nurse. and further confessed that perhaps he had better stop smoking himself.

Sometimes the ladies, both Japanese and foreign, make large numbers of shirts, or they prepare food that can be sealed and sent safely, or they knit stockings and cholera bands. From the very beginning the ladies have done much, and in a letter as early as last summer, even,

a friend said: "Last week five thousand cholera bands, knitted, were packed and sent to the front for the soldiers. The request was for five thousand, and that seemed an awful lot to do, but when they were counted, they had five thousand six hundred. The six huudred were sent to a hospital. The knitting needles are clicking everywhere, in street cars and railway stations; fingers fly while they wait, and it certainly is refreshing to see. The women of Japan can no longer be called playthings. They manifest the Spartan spirit."



Ladies' Society of the Funabashi Church Working for the Soldiers.

When soldiers are departing for the front, these devoted women gather at the station, serve tea, sew on buttons, do a little mending, and distribute tracts and good literature. These the soldiers are very eager to receive. Later it is a more sorrowful experience. A friend writes: "One day we all go to the station to see the soldiers off and shout 'banzi' and serve hot tea, and a few weeks later we go back again and weep with the widows or meet the few in white kimonas, with red crosses on their sleeves. and help them to *jinrikishas* or strechers. Our Sappora regiment led the advance at the storming of 203 Meter Hill at Port Arthur, The cremated remains of seven hundred of the poor boys were brought back on Thursday last. It was sad to see more than three hundred widows, many of them girls not more than sixteen, at the station in one group."

Our own women are doing their share of work, and our women's meetings are self-constituted soldiers' aid societies, and no small part of their work is the opportunity to give comfort and material aid to the helpless women and children. — *Watchword.*

What Christianity is doing in Japan.

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening with hold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

The Christian church in Japan today has its heroes and its back-sliders, and has between these two extremes a rank and file of every day, common place men and women, who amidst frequent failures and in the midst of many temptations are making the name of Christian, stand for a certain kind of life and a certain standard of virtue quite above and beyond the lives and standard of their countrymen.

It is largely because of them that a Christian public opinion is growing up among non-Christian Japanese. Men today who have no special leanings toward Christianity shake their heads over vices and sins which a few years ago were not even thought of as wrong. There is a great deal of talk about the growth of moral depravity in the country, but as a matter of fact, the standards of virtue have never been so high since Japan was opened as today; It is only that Christian thought has held up a mirror to an unchristian society, in which it views all too clearly its own defects.

There is to my mind no more hopeful sign of the times than the growing discouragement over the present condition of morals. When there is added to this a steadily increasing respect for the honesty and strength of character of Christian men and women, it must mean that a great and lasting impression has been made. . . . . One instance of this increased moral sensitiveness may be cited in the recent successful efforts to limit the power of the brothel-keepers over their victims and virtual slaves, the joro or licensed prostitutes.

The women who carry on this business in Japan are many of them unwilling victims of a system which allows parents to sell their children to a life of shame, and they enter upon that life so young that they can hardly be regarded as morally responsible for their condition.

The Geisha Girls.—The geisha ya or establishments where dancing-girls are trained, and let out by the day or evening to tea-houses or private parties, are usually managed by women. At these establishments little girls are taken, sometimes by contract with their parents, sometimes adopted by the proprietors of the house, and from very early youth are trained not only in the art of dancing, but are taught singing and *samisen*-playing, all the etiquette of serving and entertaining guests, and whatever else goes to make a girl charming to the opposite sex. When thoroughly taught, they form a valuable investment, and well repay the labor spent upon them, for a popular geisha commands a good price everywhere, and has her time overcrowded with engagements. A Japanese entertainment is hardly regarded as complete without geishas in attendance, and their dancing, music and graceful service at supper, form a charming addition to an evening of enjoyment at a tea-house It is these geishas, too, who at *matsuri* are hired to march in quaint uniforms in the procession, or, borne aloft on great *dashi*, dance for the benefit of the admiring crowds.

. . . The geisha unfortunately, though fair are frail. In their system of education, manners stand higher than morals, and many a geisha gladly leaves the dancing in the tea-houses to become the concubine of some wealthy Japanese or foreigner, thinking none the worse of her-

self for such a business arrangement, and going cheerfully back to her regular work, should her contract be unexpectedly ended. The geisha is not necessarily bad, but there is in her life much temptation to evil, and little stimulus to do right, so that, where one lives blameless, may go wrong, and drop below the margin of respectability altogether. Yet so fascinating, bright, and lively are these geisha that many of them have been taken by men of good position as wives, and are now the heads of the most respectable homes. Without true education or morals, but trained thoroughly in all the arts and accomplishments that please,—witty, quick at repartee, pretty, and always well dressed,—the geisha has proved a formidable rival for the demure, quiet maiden of good family, who can only give her husband an unsullied name, silent obedience, and faithful service all her life. The freedom of the present age, as shown in the chapter on "Marriage and Divorce," and as seen in the choice of such wives, has presented this great problem to the thinking women of Japan. If the wives of the leaders in Japan are to come from among such a class of women, something must be done, and done quickly, for the sake of the future of Japan; either to raise the standards of the men in regard to women, or to change the old system of education for girls. A liberal education, and more freedom in early life for women, has been suggested, and is now being tried, but the problem of the geisha and her fascination is a deep one in Japan.

Below the geisha in respectability stands the joro, or licensed prostitute. Every city in Japan has its disreputable quarter, where the various *joroya*, or licensed houses of prostitution, are situated. The supervision that the government exercises over the places is extremly rigid; the effort is made, by licensing and regulating them, to minimize the evils that must flow from them. The proprietors of the *joroya* do everything in their power to make their houses, grounds, and employees attractive, and, to the unsuspecting foreigner, this portion of the city seems often the most pleasant and most respectable. A joro need never be taken for a respectable woman, for her dress is distinctive, and a stay of a short time in Japan is long enough to teach even the most obtuse that the *obi*, or sash, tied in front instead of behind, is one of the badges of shame. But though the occupation of the joro is altogether disreputable,—though the prostitute quarter is the spot to which the police turn for information in regard to criminals and law-breakers, a sort of a trap into which, sooner or later, the offender against the law is sure to fall,—Japanese public opinion, though recognizing the evil as great one, does not look upon the professional prostitute with the loathing which she inspires in Christian countries. The reason for this lies, not solely in the lower moral standards although it is true that sins of this character are regarded much more leniently in Japan than in England or America. The reason lies very largely in fact that these women are seldom free agents. Many of them are virtually slaves, sold in childhood to the keepers of the houses in which they work, and trained, amid the surroundings of the *joroya*, for the life which is the only life they have ever known. A few may have sacrificed themselves freely but reluctantly for those whom they love, and by their revolting slavery may be earning the means to keep their dear ones from starvation and disgrace,—*From Japanese Girls and Women by Alice Mabel Bacon.*

The total number of Comfort Bags prepared by our small Women's Christian Temperance Union since the outbreak of the war amounts to 33,000 of which all but 1000 were sent to the front, giving the soldiers both material and spiritual comfort. . , ... More of the seeds of the Word of God which are carried in those bags are now scattered all over the

fields of Korea and Manchuria where our men are suffering from the frost and the snow. So we are praying to God that spring may come quickly and cause the seeds to sprout, so that they may bring forth in due time some an hundred-fold, some sixty-fold, some thirty fold, and not be picked up by the birds of air or scorched by the heat of day. But for the continued assistance of the American Bible Society, we could not have done this happy work.—*Kaji Yaginia, Tokyo.*

The first effort made by missionaries in Japan to educate girls was made by Miss Mary Kidder, of the Dutch Reformed Church, who went to Japan in 1869. She was at first ridiculed, but afterward her work met with approval by government officials and high-class Japanese. The word has since been taken up by the diffent missions until there are now forty-four girls' boarding schools not including day schcols and kindergartens. These school have an aggregate attendance of 3616 pupils.—*Women's Missionary Record.*

The completion of the Okubo Jiai Kan, or Rescue Home, at a cost of yen, 5316.60, and the subsequent dedication of the same last May was a most important event. This Home, capable of caring for forty girls is now recognized by the government as a benevolent institution. During the year fourteen girls have been in the Home. A Bible lesson, and two hours morning and evening, secular instruction in the regular Sho Gakka course are given, daily housework, sewing and knitting are taught, and the household has been clothed from the proceeds of this labor. Two of the older girls and the assistant care-taker have become Christians and have been received into the church. A monthly expense of fifty yen is incurred in running the Home, which is met by private subscriptions.—*W. C. T. U. in Japan.*

Twenty-second Annual Convention.

AS ONE travels towards the Great West, the impression grows that no one desirous of seeing the marvelous and beautiful in nature need journey to other lands. An adequate conception cannot be formed in a hasty trip of the extensiveness, magnificence, richness, beauty and promise, of this empire on the sunset slope. The snow-capped mountains, the valleys in the rich verdure of a smiling summer, the variety and luminous vastness of the panorama extending in every direction are not more impressive than the thought, that *this* is all Home Mission territory; that just here the fathers foresaw the missionary need and by faith realized in vision what their children now enjoy—the wilderness and solitary places transformed into a garden of the Lord, and a people leavened by the truth and power of the Gospel of Christ.

Nine-tenths of the evangelical churches of this western country, it is said have been brought into being by the helping hand and timely aid of Home Mission Boards. One says: "Nothing but cemeteries would mark the resting places of our evangelical churches, but for the gifts and seasonable help of Home Missions." Yet multitudes fail to be moved by the appeal that still needs to be made, not only for the honor of God but for the highest interest of our own dear land. Richard Staus, a master in the interpretation of history, said: "Home Missions saved America once and will save it again." Dr. Henry Van Dyke sees in Home missions the agency which is to make Foreign missions a success around the world. He says: "We want America for Christ, because we want America to win the world for Christ." Dr. Burham says: "Home missions have had more to

do with the prosperity and rapid development of the West, than the steel rail or the electric wire."

We wondered as we journeyed when every outlook is a new page, and when a thrilling story of pioneer struggle and endurance might be written at every point and how strange it is, that a work that lies at the basis of the moral, political and commercial well being of our land, should at this moment be languishing for lack of means for its support and speedy enlargement ; yet, in the face of acknowledged value and the great need of planting churches, the members of the United Presbyterian church have permitted many promising places to remain unoccupied, and have allowed the home missionary, in his heroic battle to unfurl the banner of his beloved church, to suffer hardships and his family to feel the touch of poverty and debt ; have *compelled* our Home Mission Board to refuse demands involving the spiritual rescue of souls and the highest welfare of the church we love, and whose prosperity and growth we are pledged to advance. Will not a true moral of interest in Home mission work be the outgrowth of the Convention of 1905?

It will be impossible one hour after adjournment to give all the details of this interesting Convention. Perhaps no half hour was filled with more enjoyment or spiritual profit than the prayer and praise service which preceded each session. These were refreshing to both soul and body and followed each other with inspiring rapidity, and shining faces spoke the joy that words could not express.

A goodly number of the pioneers still love to tell their great grandchildren of "coming out to Oregon with ox-teams and spending weeks and months on the journey. Preachers of the gospel with the Bible led the way, then came the home builders with guns and axes and implements of industry. "Solitude rejoiced over mountains, plains and river," and no sound was heard in the deep dark forest save the voices of nature and the stealthy tread of the wild inhabitants of the woods. It was a tremenduous undertaking and without strong faith, indomitable zeal, untiring labor, conquest and victory would have been a failure. They who are enjoying the hospitality and numerous kindnesses of this beautiful little city cannot reconcile these difficulties and sacrifices with the modern surroundings of the present.

It is within the truth to acknowledge that the members and visitors of the Convention are indebted in a large measure to the kind entertainers for much that was good in the meetings. We came into an atmosphere of Christian kindness and departed with a benediction of the same kind. Not only were homes all over the city most hospitably opened, but the arrangements at the church were such as to facilitate business and insure comfort and convenience. The abundant meals served in the basement of the church gave opportunity for social intercourse, which is a valuable adjunct of our annual gatherings. Careful attention was given to every detail that could make the three days Convention happy and successful. Those who have not borne the burden of outlining and bringing to a successful conclusion a program of the Annual Meeting can have no idea of the thought and labor involved in the executive part af such a gathering. The thanks of delegates and indeed of the whole church is due to the President and her co-laborers who have untiringly devoted themselves the past year to make the machinery run smoothly. Those who were and will be benefited by their self-sacrifice, may well give to them their full word of praise, but work well done does not lack for reward.

While constant attendance upon the sessions of the Convention with meetings of Committees was the price delegates pay for a seat in this annual gathering, the hours of rest and recreation were improved by enjoying the various points of interest in the vicinity of Albany. Whenever one turns one is sure to see something wonderful in the way of

flowers and fruit. It is an unceasing pleasure to look upon this wealth of beauty. In fact the delegates are filling their memories with so many charming pictures and interesting facts that it is probable they will weary their friends talking about Oregon for a long time.

THANK-OFFERING MEETING.

Perhaps no other feature of our work inspires greater hope than does the annual observance of the Thank-offering service. Gratitude is the soil in which all other Christian virtues thrive. To be blessed with thankful hearts means both to be and to do. While the prosperity of a missionary society is not always measured by the gifts flowing into the treasury, it remains true that the offerings do serve as an indicator of zeal and devotion.

The meeting held on Tuesday evening was a climactic one. In it was the result of twelve months of earnest work, the fruition of much thought and prayerful plan. Mrs. Mary Clokey Porter presided and amid floral beauty of green and white directed the printed service to a perfect close. This service comprised worship in grateful adoration, praise, thanksgiving, supplication and offerings, and owed much of its beauty to the anthems and responses of the choir.

Miss Kate A. Hill, of India, delivered a splendid address. Her description of the first presbyterial held at her own station was humorously pathetic as she narrated the intense interest shown by native women, the lack of food, the shifts necessary to care for the unexpected number that came, and the first efforts at making a Thank-offering when there seemed nothing to give.

The annual Thank-offering was presented in a processional by forty women. $19,933.93 were received at that hour; $11,792.11 had been forwarded to the treasurer during the year, while, $1071 were reported as collected, but not yet in the hands of the treasurer. Including these three sums, the grand total for the past year is $33,352.84. The announcement of this Thank-offering brought out applause. The money sent by India and Egypt was also applauded.

Mrs. Porter specially called attention to the Thank-offering of the women of Egypt and India. Out of their poverty they gave what makes the home Thank-offering of many of our Presbyterials look very insignificant indeed. The literature department is in demand even outside of our denominations, 3000 copies of "The Message" having been ordered outside by four churches during the last year. The service closed with a prayer of consecration.

Mrs. Wylie Stevenson, of Allegheny, is secretary of Junior work. She prefaced her remarks by reading the report of a Junior Missionary Society which had been organized in a family. Four, the mother and three children were active members and the father was an honorary member. Each one held an office and the report of the little girl secretary was most interesting while the three-year-old treasurer had faithfully done her part in taking up the collection at each meeting. A child's membership in the Women's General Missionary Society is offered for the payment of ten dollars and eight of these members have been enrolled this year.

The treasurer, Mrs. J. B. Hill, presented her report showing that including last year's balance, the receipts of the year had been $116,197.86, of which sum $107,-29?.73 had been expended, leaving a balance for the coming year of $8,900.13.

Mrs. H. C. Campbell presented her report as Home Missionary secretary. The work of this department, embraces work among foreigners in America, and the Indian work as well as city missionary work. In speaking of the work among foreigners she said that in one day last year 200 Italians arrived at the depot in Pittsburg. The only place in that city which offered them a welcome was the saloon, and it would not have welcomed them if they had not possessed the nickle

for a drink. An interesting work is being carried on among these Italians, there being 25,000 of them in Pittsburg. It is under the care of Rev. Mr. Fortunato, who was educated for a Catholic priest, but is now an ordained minister of the U. P. church. Another interesting branch of the home mission department is the work of Mrs. Gibson, of Portland, Oregon among the deaf mutes.

The work for the Indians is in two divisions. 1st—The Warm Spring Indian Mission which has two ordained missionaries, a field matron and a medical missionary (only part of the salary of the latter is paid by us, the government paying the rest.) 2d—The Tama reservation mission in Iowa. Miss Campbell is the missionary in charge. Mrs. H. C. Campbell paid a glowing tribute to this missionary, saying she was made of the stuff of which martyrs are made, and that she verily believed that if the laying down of her life could benefit that people she would gladly lay it down. A building is being put up to cost about $4000. This is to be the special work of Juniors this year. Ministerial work is another deportment of this work.

OUR MISSIONARIES.

Welcome home to well earned rest; to homes enriched and happy by your coming; to homeland honored by your service; to the church of your first care, whose principles you have maintained and whose work you have nobly done.

Who could listen to Miss Emma Dean Anderson, Miss Cora B. Dickey, Miss Kate Hill and not be stirred to the very depths of their inmost souls? We feel our hearts burning within us with a new love and sympathy for our dear foreign sisters across the seas and for our beloved missionaries.

How pathetic the fact that only three stages of life are known to the women of Egypt—the *babe*, the *child*, the *mother*. The happy joyous years of girlhood is a thing entirely unknown to them.

Miss Cora Dickey said:—"A native Mohammedan seeing and hearing the piano for the first time said to the player, 'Oh! if such sweet music can be made by touching a key here and a key there, how much sweeter it must be when you touch them all at once.' So we in our shortsightedness often fail to see why God touches but one soul here, another there, when he might by one stroke sweep millions into His kingdom. Infinite wisdom would teach us that the sweetest music and harmony are made by the gentle touch of the Spirit's breath on the individual life."

Mrs. Elliott, of Pittsburg, reported the Freedmen's work. The year has been a good one and the outlook encouraging. An interesting exhibit of the work done in the industrial department of the Freedmen's Mission was on exhibition at the Convention. Mr. N. B. Cotton, superintendent of the farm in Prairie, Ala., was in attendance at the Convention, and spoke on Freedmen's missions, giving a comprehensive picture of the two classes in the south, the master and the servant, their lives and surroundings. The poverty of the black man with only a few dollars of worldly possessions and an income of $7 or $8 a month for himself and large family, always in debt. Politically he has no rights and is kept down, and yet our missions are working wonders with them.

Mrs. D. C. Campbell, of Tacoma, spoke on the Home missions of the church, the splendid work that has been done particularly on the Pacific coast.

Miss Ella Montgomery, of Warm Springs, spoke on the Indian missions of the church at the Agency, introducing her interesting talk with a Chinook conversation with Mrs. T. J. Wilson. She asked on behalf of the Indians that they may be lifted up out of their sin and ignorance. The agency was deserted, a barren sage brush place, and the difficulties were then given. The word brought from the North American Indians was introduced by a conversation between Miss Ella Montgomery, of that mission, and Mrs. Wilson. Miss Montgomery, in tell-

ing of the encouragement in the work among the Indians, mentioned one instance in which a young Indian girl was willing to assist in missionary work among her own people and in addition her mother was anxious that the daughter should do so. The speaker said there were no professing Christians among the Warm Springs or Piute Indians, but the latter were eager to be instructed in the principles of the Christian belief.

Mrs. J. N. Smith gave an interesting report of the work of the U. P. Women's Association. The new hospital on the grounds of the Aged People's Home is nearing completion and will cost $160,000 without furnishing. An interesting fact is that Andrew Carnegie has made an exception to his rule of never giving to hospitals, in favor of this hospital, and has endowed two rooms in it at $8000 a piece, one to be named after his wife and the other for his only daughter. He also wrote a personal note to the governor of the state in which these words occur: "These women are of the right sort. You will do well to sign the bill giving an appropriation from the public funds."

Mrs. Smith stated that the Orphans' Home in Allegheny could now accommodate 75 or 80 children.

In the Home for the Aged at Wilkinsburg there are now 51 persons, among them six men and two married couples. In the 15 years of this institution's existence 109 persons have been cared for and their declining years made comfortable. Those who enter the home do not go from one section of the country, but from all points of the compass. At the present time there are two aged persons in California awaiting the completion of the new wing to the main building that there may be room for them. The admission to the home is $220 a man and wife, and they will be cared for during the rest of their lives for $300. Memorial rooms can be endowed in the home for $250 each.

A conference on Young Woman's work was presided over by Mrs. Dague, of St. Louis. Her remarks were excellent and were listened to with the closes attention. She called upon Miss Grace Miller to discuss the question, "Is the young woman needed in the missionary society." Monongahela Presbyterial was exceedingly proud of their youngest member of their delegation for without paper or note, she delivered a most graceful, thoughtful, helpful address on her subject. So pleased was the convention that when she sat down there was a round of applause. Miss Miller is a member of the Kings Daughters of 6th church Pittsburg. Miss Margaret Speer of Rock Island Presbyterial followed with a paper on "Problems to Young Women's Work." She mentioned some six problems confronting young women workers. Miss Jeanette Dickson, Chartiers Presbyterial, discussed the methods of young woman's work. Miss Dickson advocated taking part of the funds of the society to send some enthusiastic member of the society to one or other of the excellent schools of method in our country.

MEMORIAL SERVICE.

The memorial service held in loving rememberance of "Mother Reid" was one that can never be forgotten by those who listened to the loving tributes of praise given by "her daughters" of India and Egypt. Her children rise up and call her blessed. She rests from her labors but her works do follow her. Mrs. A. N. Porter presided. Prayer was offered by Miss Margaret Mitchell. Two of the missionaries represented the many daughters in India and Egypt who mourn the loss of their "Mother Reid." Listening to their loving tributes our hearts and eyes were filled and especially dld we sympathize with Miss Dickey, knowing that in speaking of the loss of her missionary mother her heart was full of the memories of her long flight across the seas to bid her own dear mother good-bye one year ago. In the midst of our sorrow we were directed to look up and we thought of our beloved leader as she greeted her

daughters as they enter in at the last gate.

Mrs. Jessie Hogg McClenahan and Miss Ruth Gibson joined her the past year. Special prayer was offered for their families; also for Mrs. Barr, who is ill in India. Mrs. H. C. Campbell spoke for the Board of Directors. Miss Robertson sang "Eye hath not seen." Into each life came a desire to lead such a life as was Mrs. Reid that it may be said of each of us also "Thou shalt be missed for thy seat shall be empty.

The report of Mrs. E. M. Hill successor to Mrs. Reid, as foreign secretary, followed. Some time ago Mrs. Reid feeling that her health was failing asked to have Mrs. Hill appointed her assistant, and so without any disturbance or changes, the work went on although the worker had been removed. Mention was made of the death of Miss Gibson at Luxor, Egypt, from small-pox. Miss Gibson had not been on the field quite two years, but had done faithful, efficient work even though she had not yet mastered the language.

In calling on Mrs. Hutchison, of Xenia, in prayer, the president asked that the family of Mrs. Jessie Hogg McClenahan, who died recently in Egypt, should be remembered and that special prayer should be made for Mrs. Barr.

(Since the Convention has adjourned the word has come of the death of Mrs. Barr.)

CONCLUSION.

It is not too much to say that the power and influence of "The Rose Convention of 1905," will be felt throughout our church for time to come, and the full results may never be known. The Convention is now a thing of the past, but to those who shared its benefits and opportunities, its memory will be a treasured possession, not merely for the information gathered, the larger vision obtained and the inspiration of a fuller hope which always results from the intercourse of Christians; not for its holiday greatness, but because of the spiritual stimulus it brought to many. With some the influence may be evanescent, but with the majority it will abide and increase, and churches and homes up and down our own land and in foreign lands will feel the thrill of its pulsing life. Christian zeal and endeavor has once more vindicated itself as an embodiment of the practical in religion. Even the effervescence of enthusiasm was permeated by a quiet and persistent purpose, and the fresh inspiration to faith, hope, love and good works will necessarily strengthen the missionary position and bring glory to the name and kingdom of Jesus Christ.

The unreckoned good of this meeting in influence on future workers and upon future work will certainly be important and far reaching. The "glory days" of the Women's General Missionary Society may have passed, and the time of plain matter of fact, hard practical work may be here, but among the questions which confront us none is greater than how there can be in store for the members of our church a work more marvelous in its growth, and more increasing in its demands, than that promoted and carried on by our own women.

With increasing interest, ranks enlarging and better equipped than ever before, with hands clasped, bowed heads and warm hearts the Convention adjourned at 12 o'clock, June 8, 1905. Tender memories abide. For harmony in all its sessions, for spiritual blessings and the manifest presence of the Holy Spirit this annual meeting was unsurpassed.

NOTES.

One hundred and four delegates responded to the opening call.

The ease and grace with which our presiding officers officiated throughout the entire Convention was worthy of warmest congratulations.

How heartily the Great West hailed "the coming and sped the parting" of the Annual Meeting. Welcomes were as abundant and sweet as the showers. The conservative East may well learn lessons of hospitality from the progressive push-

ing West.

The new officers elected were President, Mrs. W. P. White, Albany, Oregon; 1st vice pres., Mrs. Edgar McDill, Madison, Ind.; 2d vice pres., Miss Margaret Mitchell. Place of next meeting, Des Moines, Iowa.

What an inspiring sight it was to look into the faces of so large a gathering of noble consecrated women. The joy of the Lord was written on every countenance. Love for their Master was apparent in every word and action, and no one could doubt for a moment that "Missions the Supreme End of the Church" (our Convention motto) was that for which they had laid their lives upon the altar of consecration.

On the platform Wednesday evening were representatives of the work carried on by the General Missionary Society. Miss Dickey wore the native costume of a low-caste Egyptian woman. Mr. Cotton, of Prairie, Ala., represented the Freedmen's work. In the absence of Mrs. Cox, Mrs. D. C. Campbell, of Tacoma, our city missionaries, and Miss Montgomery, of Warm Springs our Indian work. Referring to these workers on the following morning Mrs. H. C. Campbell said, the picture was not complete without a representative of our Italian work in Pittsburg, and also one from our deaf mute work of Portland, but on Thursday morning our hearts were stirred to their very depths when Mrs. J, H. Gibson, of Portland, Oregon, read to us the 23d Psalm in the sign language of the deaf mutes. Her work from this time forth shall certainly have our deeper interest and more earnest prayers.

The literature table made a most attractive centre. It was thronged with visitors, who admired its variety of helpful tracts and leaflets, and who praised its educational features. Much information was imparted by Miss Caughey about their value and use. It is indeed gratifying to hear the words of appreciation of the untiring efforts of the literature secretary to meet the demand for a missionary literature of real value and modern attractiveness. We commend the product of our literature department and urge missionary societies to use and aid this necesssary adjunct as an inspirational force in missionary information and instruction.

The faces and words of the women give the impression that the King's Daughters are all glorious within and fit cornerstones for the home, and societies, and missions, which are being built into the temple of which Christ is the chief corner stone. The dispatch, harmony, and absence of friction in carrying out the program gave the impression of a fully organized and working society, every name on the program being represented in person or by substitute. The reports impressed the head, the words of the missionaries impressed the heart, and the Thank-offering service should impress the purse.

The greater number of delegates left Albany Thursday afternoon, the scene at the local station being a touching one. As the train was about to pull out Miss Montgomery, of the Warm Springs Agency, started to sing the 121st Psalm and the great crowd of delegates on cars and platform quickly caught up the refrain. So with a great volume of music and waving of handkerchiefs, the cars rolled out of sight leaving few dry eyes on the platform. . . . The Convention was the most faithfully attended of any, all, only one lady not remaining until the last session was finished. It was noted for its deep spiritual earnestness from beginning to end, and we firmly believe its work will be felt all along the line of woman's work for the coming year. There were four delegates by the name of White, three by the name of Porter. As the three Porters were all officers, some one said we surely had "White Porters."

We regret that so very few have seen fit to add their names to their "impressions," and other good words, and therefore have omitted same for the sake of uniformity.

Study For the Month.

By Mrs. H. C. Dean, Xenia, Ohio.

AUGUST—OUR ORGANIZED WORK.

1. When did the women of the United Presbyterian Church undertake organized work? What are the results?

2. The Women's United Presbyterian Association. Give a sketch of each benevolence under its care: 1. The Orphans' Home; 2. Memorial Hospital; 3. Aged People's Home.

3. Give a full synopsis of the work of The General Missionary Society as reported in the July number of the Women's Missionary Magazine.

LEAFLETS.

Christianity's Blessing for the Women of Japan, price 3c.; The Women of Japan, price 3c.; Japanese Sketches, price 15c.; Report of Summer School for Women's Foreign Missionary Societies, has many valuable suggestions for this Study beginning on page 41. For these send to Miss Elizabeth Caughey, Otto, Pa.

BOOKS.

Japanese Girls and Women, by Alice M. Bacon, (price 75c in Riverside Library published by Houghton, Mifflin & Co., Boston, Mass.,) is devoted to the life of women and children. The Japanese Bride, by N. Tamura, a Christian minister, (price 50c published by Harper Brothers) gives the darker aspect of a woman's life. This book was such a blow to Japanese pride that the author had to endure much persecution for daring to tell the ugly truth.

If possible to secure "The Real Japan" by Henry Normau, from the public library, you will find much on the dark side of the life of giesha girl in chapters 8, 9 and 11.

THE SOCIAL EVIL.

The great social agitation has stirred the hearts of all our workers. Rev. Mr. Murphy, the Women's Christian Temperance Union and the Salvation Army have been the prime movers in this gigantic task. Their ideal was to make a way of escape for girls unwillingly engaged in the licensed houses of prostitution. Many of these girls were sold by parents to help them when in straightened circumstances. There is a proverb, "A man with many daughters need not fear poverty in old age." The result of this agitation, in which those fought for justice "held not their own lives dear to themselves," was an open door for any girl who wishes to leave her evil life. In two years the number of these unfortunates decreased from 52,274 to 40,175, which proved that many girls were "victims, not lovers of evil." One girl walked a ten day's journey to enter a rescue home. Another result is the great change taking place in public opinion.

Thank-offering.

Thank-offering 1905.

The amount paid into the Lord's treasury to June 7th was as follows:

Cash received	$32,756 05
Offering reported from Egypt	440 62
" " " India	166 18
Total offering	$33,352.85

Five Presbyterials have not yet reported in full; forty three gave more than last year; one gave the same amount, while only thirteen failed to increase their offerings.

A Very Important Action.

Conferences of Thank-offering bearers

were held in the First Church, Albany, Oregon, on Wednesday and Thursday morning, June seventh and eighth, Mrs. Mary Clokey Porter presiding.

These meetings were called to consider the advisability of changing the time of "Ingathering" of Thank-offerings in our local societies and of recommending such change to the Convention then in session for action. After many reasons were given by the delegates, showing how a change would prove helpful, the following preamble and articles were adopted:

In view of the fact that many of our Women's Missionary Societies find it difficult to hold their "Ingathering" of Thank-offerings in the months of March and April, we the Thank-offering bearers of the Convention of the Women's General Missionary Society of 1905 recommend:

1. That the time of holding the Thank-offering services be changed from Spring until Fall.

2. That for this year such societies as did not take up their offerings last Spring shall take them up during the coming month of October and all other societies take up their offerings in the Spring as usual and then plan to make the change in the Fall of 1906.

3. That societies taking up their Thank-offerings in the Fall be urged to send them in full *at once* to the treasurers of their Presbyterials and that said treasurers forward the same by November first to the treasurer of the Women's General Missionary Society.

4. That the Women's Board be authorized to place all Thank-offerings on deposit at as high an interest as can be safely procured until the time of the following annual Convention, when the interest accumulated on each Presbyterial offering shall be added to its principle and the full amount be reported at the annual convention by a delegate representing said Presbyterial.

5. That no change be made in the Thank-offering services held at the annual Conventions.

After a full discussion of the suggestions made in open Convention that substantial Thank-offering boxes be provided to take the place of the paste-board ones now in use, the following motion was adopted for recommendation to the Convention: That the Women's Board be requested to promptly procure estimates on durable Thank-offering boxes and be authorized to secure the same for distribution if deemed advisable.

MRS. J. N. KNIPE,
Philadelphia Presbyterial Secretary.

A Message to Societies.

The above articles were presented to the Convention in behalf of nearly forty Thank-offering bearers and after an open and free discussion they were unanimously adopted.

For two or three years workers in different parts of the church have urged that a change be made in the time of "Ingathering" of offerings. Some societies have already made the change to October, while one entire Presbyterial by unanimous vote of its societies has already planned to give their offerings in October. Many societies have to contend with bad roads in the Spring months, which prevents a full attendance at the Thank-offering service. Others have to put forth strenuous efforts in the Spring to help "*raise the congregational quota*," before the close of the church year, which very often depletes the Thank-offering fund. Several societies that gave in their offerings last October report them double the amount of the previous year's offering. Others had a large increase in the amount which encourages the belief that when all societies fall into line in this new plan and get into working order the total offerings will be greatly enlarged. In review of the articles:

Article No. 2—need not prevent *any* society from taking up its offering this next October if thereby the work is advanced. However if *all* societies would adopt the plan this year, there might be a much less sum in the total, because of

many not having actively pushed the plan in time after the last offering to make the next a success. By having the division of societies as proposed in Article 2, we hope to tide over the change so as to not greatly depreciate the totals from Presbyterials for the offering in 1906.

Articles 3 and *4*—plans for the payment of offerings by Presbyterial treasurers *promptly* to the general treasurer in order to have all offerings on hands to deposit *six months* before the total amount will have to be given in at the May Convention.

The time of closing the year's Thank-offering account will be June 1st, the same as in year's past, so that all amounts paid in before June 1st, 1906, will be included in the 1906 offering.

If this new plan be carried out, there will be no need after this first year for societies to report any offering in the statistical blanks but that of the current year. The good women of our United Presbyterian church are all so ready to "keep step" together in every good work that we feel sure there will be no trouble whatever in making the changes proposed by the Albany Convention.

October has been suggested as the best month in the year for society rallies. Let every society plan for a rally and invite all the women of the congregation to attend. Improve the opportunity to secure new members, new subscribers to the two Missionary Magazines, pledged monthly contributions for women's work and to distribute Thank-offering boxes. May God be our guide continually.

Yours hopefully,

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Foreign News Budget.

India.

Notes from Khangah Dogran, under date of April 26th:

It is a bright, sunny morning, not uncomfortably warm at this early hour, though it is the last of April. From a little tent near my window comes the monotonous hum of voices which indicates that school has begun. School! Yes, indeed, and the boys are all hard at work studying their lessons. The school by rights, belongs down in the town about a mile from here, but a month or so ago plague broke out, as usual, and the school had to be moved out here to the compound, so here it is, swarming all over the place. Perhaps in another month they will be able to go back to the town.

Plague seems almost to have come to stay. It is quite ten years since it found its way into Southern India, and for years it has raged in our own fields in the Punjab. One shudders to think of the thousands and thousands who have been hurried into eternity—one week's record last year for the Punjab alone was over 40,000. Just now it is raging throughout our district. The spirit shown by some of our workers, n standing by their people in these times that try men's souls is truly heroic. One, entirely blind, goes, without the slightest hesitation, to minister to the sick and bury the dead. Another, whose wife is blind, and who, having a large family of little children, might, if any one could, plead home duties, went steadily to one of his villages where ten or a dozen of the Christians were down, saying, "It is necessary to go to them when they are ill—if I do not it will seem very bad to them." Another worker and his wife both had the plague themselves. We have felt so proud of and thankful for them, and they need and deserve your very special prayers in this trying time.

Since writing the above we have been out at our work, which took us today to a village where we found plague *very* bad. The scene was indescribable—filth and squalor everywhere, the stench almost unendurable, sick people here and there, the dead carried out while we sat there, bereaved homes on every side—and most pitiful of all, the people absolutely indifferent to the Gospel message. Nothing we could say seemed to touch them. They said they didn't care to hear, though they did sit a few minutes while a message was read, but apparently not the slightest interest did they take. Oh, what a hold Satan has upon their hearts, and how unspeakably sad it is. The plague itself is nothing, compared with the apathy and indifference of the people.

MARION EMBLETON.

You all know more or less about the Khangah Dogran district, but it is so far away and so unreal to

you, that it is easy to forget about it. Let me tell you a little I have learned about it during this, our first year in mission work.

We have had an unusually good camping season this year and on account of the cool spring we have been able to stay out until the last of March, thus having an opportunity to reach some of the extreme limits of our district which have seldom or never had a visit from a missionary.

We started out to camp the seventeenth of November, and with but a few exceptions have been moving about every third or fourth day, making from seven to fifteen miles on each march. In this way we have found out how very large our district is and have seen something of the condition of the people who live in it. As we went here and there over its area of sixteen hundred square miles and saw a few of the four hundred and fifty thousand inhabitants, we learned something of their dreadful ignorance, filth and idolatry.

But there are *some* encouraging features too and so we are hopeful for the future. This is one of the new districts, through which the canal has lately been opened, and many of the inhabitants are those who have broken away from the old ideas of living and doing as their fathers have done, and have come here to take up land for themselves. Consequently they are a braver, more independent and more progressive class. They have come in from many different districts and thus the mingling of the different customs, ideas, etc., tends to break down the old and iron bound ones.

As we drive over the sandy roads and through the jungle, passing here and there the ruins of an old heathen city, then come upon the refreshing greenness of the trees and wheat fields near the canal, we can picture to ourselves the day when the desert of sin and wickedness here, will be transformed into a garden, through the refreshing influence of God's grace.

ETHEL F. CHAMBERS.

I suppose when you think of us and our work you do not usually picture us as busy with white-washing and house-cleaning cares, but these come. And in this land where dust storms are matters of every few days and white ants always present, and our houses sometimes unoccupied for four months at a time, house cleaning is not a light matter. It is hard to patiently do this work, when there is so much to do that is much more important, but the thought has come to me during the past few days, that we ought to be thankful we have a house to clean.

Many houses that were beautiful homes are now since the earthquake, but a mass of rubbish—scarcely one brick left upon another. We felt it less here than in most of the other stations of the mission, but at Lahore, just forty-five miles distant, roofs fell in, so you will guess that we were shaken up somewhat.

We organized our first Christian Endeavor society yesterday and hope great things from it. We have had a Junior society for some time.

MARY E. LOGAN.

Editorial.

The Angels of Grief.

With silence only as their benediction,
God's angels come
Where, in the shadow of a great affliction,
The soul sits dumb!

Yet would I say that my own heart approveth:
Our Father's will,
Calling to him the dear one whom he loveth,
Is mercy still.

Not upon thee or thine the solemn angel
Hath evil wrought;
The funeral anthem is a glad evangel,—
The good die not!

God calls our loved ones, but we lose not wholly
What he hath given;
They live on earth, in thought and deed, as truly
As in his heaven.

JOHN GREENLEAF WHITTIER.

Our Lord emphasizes the importance of an unbroken, progressive life of obedience to the end. He gives notice that such life is the true and decisive test of loyalty to him. He impliedly says to all his servants, Having engaged with me, I

assign you to life service. I make no provision for leave of absence, I grant no vacations; but I give assurance of profits to all who serve faithfully,—profits more than equivalent for the service rendered.

The day of his return he does not reveal, but his servants are assured that he will come; that when he comes their service shall end and their profits be realized. Then to each servant whom he finds "watching"—with house in order, with lamp burning, and with hand on the door ready to open to him—he will say, "Well done, good and faithful servant;" go now to my table and I will serve you; "enter" now "into the joy of thy Lord." —*D. R. Miller.*

Mrs. J. D. Barr.

Again in quick succession, for the third time, the messenger of death has taken another valuable worker from our foreign mission field. The strange Providence that did not permit this mother and missionary to return to her home land to die, has in it kinder influence we doubt not and a more lasting purpose than our short vision can now see.

Mrs. Barr having with her husband given her life to India's reform, now rests in India's soil, awaiting the resurrection morn when she will join the many who were led through her life to know Christ.

We desire to have a full and appreciative account of Mrs. Barr's life and work in her labor of love for India and hope in due time to have what is impossible now to prepare.

To the family at home awaiting the home-coming of their mother in vain, and to the husband so sorely bereft, the church in deep sympathy sorrow in their loss, and rejoices with them as only the Christian can, in the hope of immortality.

Prayer is the most important part of our missionary work. All our machinery and all our planning does not accomplish the work. We must take God into partnership, then the work will run smoothly. We often read this, "Money rules the world," and so it does to a certain extent, but there is another power that is stronger than money, and that power is prayer, and may be wielded by the weakest of God's children. "More things are wrought by prayer than the world dreams of." He who holdeth the wealth of the world in his hands, who stretcheth out the heavens as a curtain, who gathereth the waters of the sea together in an heap, who layeth up the depth in store houses, He is the source of our power.

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"God doth not need either man's work or His own gifts. Who best bear His mild yoke, they serve Him best. His state is kingly; thousands at His bidding speed, and post o'er land and ocean without rest; they also serve who only stand and wait."

The Salvation Army.

The Salvation Army has become a prominent factor in the evangelization of the world, doing a work hardly possible for any other to accomplish, or at least has never been accomplished or so well done for the class of people reached by them.

The prominence the Salvation Army receives in the fifth study of Japan gives us pleasure to produce the facts of its earlier history and growth.

The Salvation Army grew out of the order of Street Preachers which Gen. Booth organized in 1865 for work in the East End of London.

It was not until 1878 that this organization took the name it now bears. Its operations extend to 49 countries and are conducted from 7585 posts connected with these centers of activity are 16,020 officers, 54,000 local assistants, not counting 50,000 musicians.

The work of social relief lately become of prime importance, is conducted at 668 relief settlements under the care of 3,000 superintendents, and in its 113 rescue homes 7,000 fallen women are annually received. This numeration does not include its industrial farms, its slum work

or its food depots. In New York alone it is said to find work for 50,000 persons every year. Its history constitutes one of the greatest features of aggressive Christianity during the past quarter of century. In the last ten years it is estimated not less than 200,000 persons have been rescued from vice and converted to righteousness through its self-denying labors.

Owing to the fact that we could not have the material for the Convention number in time to place in July edition of Women's Missionary MAGAZINE, we defer the publication of Annual Report to August number and give in place the fifth study in Dux Christus. This will not necessarily change the program for August study "Our organized work." In previous numbers of Magazine we have given space to all departments of work and as the work is familiar to the church and has been reviewed carefully we doubt not the ability and the material will be at hand to take up this study without any interruption. The distance of holding the Convention, the change of time and the necessity to be on time with the publishing of each number of Magazine compel us to proceed without the report of the year's work at hand.

True Independence.

Righteousness exalteth a nation, but sin is a reproach to any people.

The recurrence of our national holiday gives thought to the following:

God in his eternal purpose has made our land especially to be the pillar of light to the nations groping in the wilderness of bondage. How, then, should we love and cherish her, not as our country only, but as the ark of God's covenant with mankind! And we can render no better or higher service to our country than to promote that spirit which will most surely exalt truth and righteousness in our midst. To be a Christian people, and therefore a godly people, we must learn of Christ and we must follow Christ. Only so far as we do this can we claim to be a Christian nation, and deserve his protection and care. It is not on parchments, or through laws passed in legislative halls, that this nation can ever be made a Christian nation. All action to that end must be done through human hearts and human lives.

And just here is where the work of the Church, both in pulpit and pew, can be made most effective to promote in business, domestic and professional life a more thorough-going adherence to Christian principle as learned from the teaching and example of Jesus Christ. Not one Christian in ten; probably, ever gives as his reason for his political or professional course that it is the way the Master taught. Indeed, the most of us would be ashamed to do so.—*Selected.*

Our Twenty-Second Annual Convention of W. G. M. S.

Elsewhere in this number with impressions of delegates and paragraphs from the local press at Albany, we have made an attempt to give a report of the Twenty-Second Annual Convention of our Women's General Missionary Society.

We who remained at home have heard of this meeting as particularly characteristic of all previous Conventions in that a sweet spirit and unselfish ambition to promote the kingdom of God, through the agencies represented in this organization, was manifest. It is with deep gratitude that we receive these expressions of love and good will and the religious enthusiasm for all the departments of work represented by our women's missionary societies.

We felt that the presence of our foreign missionaries would draw from the hearts of our great home missionary church, in that locality, a profound sympathy. Yea, more than that, the two great fields are impressed as never before that the work is not divided, but one, one in purpose, one in spirit and one in results.

There also came to that Convention, representatives from two other, lesser but no less responsible fields. The American Negro and the American Indian exchanged greetings and impressions, and left impressions, not simply a general idea of their needs and their place in our missions upon the people, but if true to

the purpose for which they came as representatives they are both appreciated more. The negro to the far northwest; the Indian to the extreme east are better understood by all.

Special interest during the past year was directed to this Convention, because of being held in a strictly home mission field. We are assured from the limited information received that our hopes and prayers for this Convention were upheld by the presence of the Holy Spirit. During the year we knew of the prayerfnl and faithful purpose of the president, Mrs. Porter, and she has reason for deep gratitude to God that she was upheld by the presence of His Spirit and enabling her to guide the affairs of the Convention safely and acceptably.

There must be some good omen to the church when it chooses its *Porters* to duty. If there are others yet to come may they act as faithfully and well as these we know.

The Convention has been named "The Rose Convention," a happy occurrence that in the month of June when all nature is at its perfection that the opportunity should be given to see this wonderful part of our world in its gorgeous attire. Nothing contributes more to the beauty of womanhood than an abundance of nature's own offerings.

We know it is not the journey to the great Northwest, the privilege of seeing the marvelous exhibition of God's mighty hand in nature and enjoying the comforts of man's skill and ability to annihilate space and reduce distance to a thought; nor even the lovely companionship of kindred souls—these all are inspiring together with the grace of hospitality so much enjoyed by all.

The deeper and more holy purpose was to consult together about those things which pertain to the welfare of man's immortal existence and prepare the world to meet the great Creator when He comes as the judge of all the world. Year after year many of the women of our church are endeavoring to do their Master's will in carrying out His great commission.

May God's richest blessings follow the influences of this Convention, also the General Assembly, and prepare us each one for the work that is before the church.

M. E. M.

As we close the form of the July number of the Women's Missionary Magazine, the following has been received from Mrs. W. A. Spalding, of Seattle, Washington.

Impressions of the "Rose Convention."

The spiritual tone of the Convention was most uplifting. The writer joined the Convention train at Portland, Oregon, and had a first delightful introduction to the spirituality which was to characterize the meetings when the delegates gathered in the one car for evening worship as the train sped along up the valley of the Williamette. "Safely Guarded Lord by Thee," was the song we sang, and was at once a thanksgiving for a safe-guarding by the way and a faith-note that He would guard and guide through all the Convention days.

Sabbath morning as we gathered with the Albany congregation and listened to the reading of the ninety-first Psalm, Rev. T. J. Wilson, our pioneer missionary, and the singing, in anthem, of the same psalm of confident trust and assurance, our hearts went out in glad thanksgiving to Him who has promised to hear when we call. The Holy Spirit was a felt presence in that service.

For the first time in the history of the Woman's General Missionary Society we were permitted to spend the Sabbath together, and gather from the north, south, east and west, and sit down at the table of the Lord. As Rev. Mr. White skillfully, lovingly, tenderly led our minds out to the Father by way of the text, "How precious are thy thoughts unto me, Oh God," (139:17) the service was a great spiritual preparation for the gathered delegates, and we were all drawn very closely to the One whose dying love we commemorated, and the Convention seemed to take its spiritual tone from that service.

When Miss Emma Dean Anderson, in the evening, with burning words, presented her work, we longed to give India "The Living Saviour" whom we love and whom India so much needs.

The whole tone of the Convention was deep, earnest, thoughtful, prayerful, spiritual. The forty-five minutes for prayer and praise were felt to be a most precious time. And as the hour for final adjournment drew near the words of Miss Anderson's farewell struck a sympathetic cord in every heart, "I go back to my work believing that it is not so much what *I do* as what *I am* that counts for Christ."

Prayer Calendar for August

Edited By MISS MARGARET McLAUGHREY

"*The friendship of Jehovah is with them that fear Him; and he will show them His covenant.*"—Psalm 25:14.

August 1-5

TUESDAY—Pray that the death of Mrs. Barr may be a means of blessing to the people in India for whose souls she labored so long.

WEDNESDAY—That God may follow the death of Mrs. McClenahan and Miss Gibson with his blessing upon their finished work in Egypt.

THURSDAY—That the bereaved relatives in the mission field may be upheld by God's abundant grace.

FRIDAY—For all the bereaved relatives in the homeland.

SATURDAY—That competent workers may be sent to take up the work.

"*Bless the Lord, O my soul: and all that is within me bless His holy name.*"—Psalm 103:1.

August 6-12

Pray for Egypt.

SABBATH—That God's word may be blessed wherever it is read or preached.

MONDAY—That native teachers and students in the schools and colleges may be converted to Christianity.

TUESDAY—That all the natives who have made a profession of their faith may stand firm.

WEDNESDAY—That souls may be brought to Christ through the Medical work.

THURSDAY—That the places made vacant by death and illness may be occupied.

FRIDAY—For the missionaries who have been obliged to come home to recuperate.

SATURDAY—For the missionaries, teachers and missionaries' children, who go out this month, that they may have a safe journey.

"*I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth.*"—Psalm 121:1-2.

August 13-19

Pray for the Mansourah District.

SABBATH—For more evangelists to occupy the needy villages.

MONDAY—That all the converts may be kept faithful.

TUESDAY—That the hearts of the women may be reached by the Bible women.

WEDNESDAY—For the Sabbath-schools.

THURSDAY—For the Day Schools.

FRIDAY—For the Girls' Schools.

SATURDAY—That suitable buildings may be provided.

"*These are they that came out of great tribulation, and they washed their robes, and made them white with the blood of the Lamb.*"—Rev. 7:14.

August 20-26

Pray for the Luxor District.

SABBATH—For all the evangelistic work being done.

MONDAY—That more native workers may be raised up.

TUESDAY—That the natives who are contributing so liberally to the support of the work may be blessed with great spiritual blessings.

WEDNESDAY—For the success of the Bible women.

THURSDAY—For the Girls' Boarding School.

FRIDAY—For all district schools.

SATURDAY—That the medical work may win souls for Christ.

"*After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done as in heaven so on earth.*—Matthew 6:9-10.

August 27-31

Pray for the District of Beni Suef.

SABBATH—That all lost ground may be gained.

MONDAY—That women missionaries may be sent to reach the women in their homes.

TUESDAY—That all evangelistic work may have God's direction and blessing.

WEDNESDAY—That the schools may be blessed to the saving of souls.

THURSDAY—That the natives may rise to an appreciation of the work being done for them.

"*Know, and you will feel; know, and you will pray; know, and you will help.*"—DEAN VAUGHN.

Young People's Department.

A Word from the Secretary of Young Women's Work.

DEAR YOUNG WOMEN:—Listen, the months budget holds a mighty but natural question, "What is to be gained by taking up the United Study of Missions?" World-wide missions is a tremendous subject. The management of the Greatest Business on Earth! Looking after a mammoth trust companies interest, we should be false to the trust if ignorant of conditions and needs of this vast enterprise. To be all round intelligent Christian workers, one must engage in mission study. Mrs. Frances E. Clarke answers the question in a very clever way in the leaflet, "Some Neglected Corners in our Missionary Societies," (and I would add in our so-called Christian homes.) She suggests a "knowledge box," where we can have a clearer and more definite knowledge of missions past, present and future. In order to secure facts for the box we must study missions. She puts a test question, have you anything in your box about the Madura mission; about even the city itself; the educational and medical work; the denomination in charge of the field? What do you know about the big temple and its worship? We would prolong the quiz—What do you know of the Metlakahbla mission; of the strange transformation through the influence of *one* man imbued with the missionary spirit? Or of the unique work on the rocky coast of Labrador; or the experimental work in the Black Belt? Then Mrs. Clark adds, if you do not know any one mission in this way, have you made a study of the subject?

When she proposes to set up in another corner, an "Information Bureau," and get our knowledge so arranged and distributed that we know where to find it when wanted and we have the answer to what is to be gained by the Mission Study Course.

Another answer is the Missionary School of Methods (proper) at Northfield, July 24-31 or the one at Winona Lake, Ind., July 11-17, and an experimental department at Chautauqua, N. Y. Either of these you may enjoy while taking the summer outings. No more delightful spots are to be found where restful study may be pursued and you may fit yourself to be an officer or leader in this mission company enterprise, an organization with a clean record and no suspicion of graft. Knowledge and information about means and increased interest in missions in general and our own in particular.

The King's Daughter Circle, of Omaha, Neb., have given your secretary a bright idea and I pass it on: a leaflet contest with the senior missionary society. Some of the members have read over one hundred missionary leaflets.

The Women's Board has authorized the secretary of Young Women's Work to offer two prizes: 1st, $5; 2d, $3; to the young women's society that reads the greatest number missionary leaflets from September 1st to the close of November. The reading method suggested something similar to that of the circulating libraries (using maps and pictures as helps.) Send for catalogues to your Presbyterial literature secretary or to Miss Elizabeth Caughey, Otto, Pa.

Yours in His service,

MRS. N. L. WALLACE,

Secretary Young Women's Work.

Notes from Conference on Young Woman's Work.

In opening the conference, Mrs. Dague, of St. Louis, emphasized the necessity of early training for the girls along missionary lines. If the daughters of the

church are to become the polished corner-stones we should see to it that opportunity is given them to prepare for the larger, broader missionary work. The girls of today must in time respond to the call "Go Ye". We should direct their work so that they may truthfully say: "The fault is not in our opportunities but in ourselves, if we fail." Help the girls, Dan. 11-33.

Miss Grace Miller, of Monongahela, spoke on the Need of Young Women's Work.

1. Trained young women are needed to take the place of those older who fall by the way.

2. Young women's societies are needed for the many who are not suited to Junior or Senior societies.

3. Of the five-hundred workers needed, more than half must be *young* women.

4. Need for medical missionaries never so great, which must be supplied from our young women.

5. Need there is for consecrated young women to give time, talent, prayers and themselves.

Miss Margaret Speer, of Rock Island Presbyterial, followed giving "Problems of Young Women's work."

1. Is there a seperate field for a Young Woman's organization?

2. Does the Y. P. C. U. and the W. G. M. S. cover the ground?

3. What will it cost to build on a new wing of all new material?

4. Have we the material?

5. Will not young women do better work in a society of their own?

6. Have we not 22,000 young women ready for service?

7. How best enlist these?

8. With these young women enlisted, what results?

Miss Jeanette Dixon, of Chartier's, gave the Methods of Work: Known facts applied to our actions constitute methods. The methods in our societies must be the machinery while the holy spirit is the motive power.

To secure permanent results the power of the spirit must be used through judicious methods; in this failure is the uncertainty of continued good from the present revival in Wales.

Methods should be as numerous as individual workers. Select the best in new projects, hold fast to tried methods. The times demand enlarged plans, our mothers wrought not as we may; their times would not permit. A plan for young women's work in our societies, which would bring benefit, twofold would result in appropriating a fund for training of some interested young women at Northfield or Winona. Methods in consecratian; Methods in organization; Methods in study course; Methods in appropriation of funds; Methods in special work, such as support and training individual workers; Mary's for devotion to the master; more Martha's for the master; more Miriams for adoration of the master.

Missionary Puzzles.

Puzzle No. 1.

An officer, detailed to watch a port where foreign men-of-war were anchored, found one day in the water a book in a strange language. His curiosity was excited, he made diligent inquiry, and finally learned that the book was the New Testament. Securing a copy in a language he could understand, he and three companions undertook a diligent study of the book. One of them, who had learned to read English, made frequently a two days' journey to another city to consult a recently arrived missionary about the most difficult passages, and returned with the information. In this manner a Bible class was carried on for three years. Then the officer himself visited the missionary to learn more about Christianity, and after a few days of instruction was baptized.

QUES.—In what harbor was the New Testament found? Name the officer and the missionary.

ANS.—Nagasaki, Japan; Wakasa; Verbeck.

Puzzle No. 11.

A sailing vessel on the way to an eastern land, was becalmed near a cannibal island, and was slowly drifting toward the shore. The captain asked one of the passengers to pray for wind. "I will," was the reply, "provided you set sails to catch the breeze." It seemed mere folly to set sails in a dead calm, but the passenger insisted, and the sails were set. Not long after, the captain knocked at the door of the passenger's room and asked: "Are you still praying for wind?" "Yes" was the reply. "Well stop praying," said the captain, "for we have more wind than we can manage." Before the ship had drifted to the shore a strong wind had struck the sails, the course was changed, and they were saved. The passenger, who has been for several years an influential missionary, says the promises of the Bible are real to him, and that prayer is transacting business with God.

QUES.—Who was the missionary, and in what country has he spent his life?

ANS.—Hudson Taylor, founder of China Inland Mission.

Puzzle No. 111,

Over the entrance to a cave, on the desolate shore of an island, these words were written in large letters: "Hope thou in God, for my expectation is from him." The dead body of a missionary was found near the cave, which had been his shelter. His journal, which was also found, relates that his six companions had died of starvation, and that he, without food for several days, must soon die in the same way. The mission, for which he had given his life, was committed to the care of the Christion Church.

The sad fate of this devoted man kindled the zeal of many, and a mission ship, called by his name, was built as a memorial.

QUES.—Who was the missionary, and where did he die?

ANS.—Allen Gardiner, Pictore Island, Tierre Del Fuego.

Puzzle No. IV.

The son of a devout New England minisiter, formed during his college course, a friendship with a young man who did not believe in the Christian religion. After gracuating with highest honors, he announced to his parents that he had become an infidel. Determined to see something of the country, he set out on horseback for a western journey.

One night at a country hotel, he was informed that in the room adjoining his, a young man was dying. Sounds from the sick room made sleep impossible; and he thought, "Is this man prepared for the great change?" and imagined himself facing death and the future. Next morning he learned that the young man, who had died during the night, was his college friend.

Shocked and overwhelmed. he gave up the western trip, returned home, became an earnest seeker after Christian truth, and soon after found himself in Andover Theological Seminary. The reading of a sermon entitled "The Star in the East" led to serious thought, which resulted in the determination to become a foreign missionary. "One such character as his" said a prominent New Englander, "is worth all the money ever spent in missionary effort."

QUES.—Who was this man, and with what foreign land was he identified?

ANS.—Adoniram Judson. Burmah.

Puzzle No. V.

A Traveler who had spent some time at the capital of a native king, was proceeding on his journey, when a messenger overtook him saying: "The Book! The king wants the Book!" The desired volume, a copy of the Bible, was given to the messenger. From it the traveler had, a few days before, read the seventh chapter of Revelation, from the ninth verse to the end, which made a deep impression upon the king and his chiefs.

"Tell the white people" said the king, "that I am like a man sitting in the darkness or born blind. All I ask is that I may be taught to see, and I will be a

Christian as long as I live." This appeal was sent to a daily paper, published in a great city. In response, money was quickly given to establlsh a mission, and men offered themselves for the work. Thirty years later, the Christian Church in the country of this king, numbered 40,000 communicants.

QUES.—Name the traveler, also the king and his country?

ANS.—Henry M. Stanley, Mtesa, King of Uganda.

Puzzle No. VI.

A king who made a journey to another land, was invited in a certain city to attend the anniversary service of a Christian Church. Twenty-nine years before, Christian subjects of the king, though but recently evangelized, had contributed one thousand dollars for foreign missions in this land, and the sum had been used towards the building of the church.

At the anniversary, the king was requested to carry to his people the hearty thanks of those who are now enjoying the gift; a copy of the New Testament was presented to him, and he made an appropriate address in response.

QUES.—In what city did this incident occur? Who was the king?

ANS.—Yokohama, Japan, Kalakaua, King of Hawaii.

Puzzle No. VII.

The teacher of a school in New York City, in the course of a lesson in geography, pointed to the Isle of France, which, he said, contained the grave of Harriet Newell, who was once one of his pupils. He told something of her beautiful life, and spoke of her motive in going as a missionary.

One of the class, a little girl eight years of age, was so impressed by the narrative, that she determined to go as a Christian teacher to some foreign land.

It was not until her thirty-third year that circumstances made it possible to fulfil this purpose; yet for forty years she was at the head of a school for native girls, one thousand of whom came under her influence and loved her as a mother. She is frequently spoken of as "the mother of a thousand daughters."

QUES.—Give her name, and tell where the native school was located?

ANS.—Eliza Agnew, Codoville, Ceylon.

Puzzle No. VIII.

A United States whale-ship stopped for supplies at an island of the Pacific. and the first officer went on shore to trade with the natives. After decoying him inland until he was out of sight of the vessel, the savages stripped off his clothing, bound him, and led him to the place where their cannibal feasts were held. Here the man was tortured during a whole night. Next morning a missionary, whose home was near by, appeared, and began to plead for the white man's life. He was a native of another island, recently evangelized, and had come to bring the blessings of the Gospel to these cannibals. His most valuable possessions were offered as ransom, and the American was set free. Weak and ill, he was cared for at the missionary's home, and then put on board his ship.

When the President of the United States heard the facts, he sent to his missionary gifts valued at five hundred dollars, and the thanks of the nation. Of the missionary's reply to the President, Mr. Robert L. Stevenson said: "I do not envy the man who can read that letter without emotion."

QUES.—When did this incident occur? Name the island, the officer of the whale-ship.

ANS.—1894. Hivava, on the Marqueras Islands.

Puzzle No. IX.

In the register of officers and graduates at the Military Academy of West Point this record may be found: "———, died August 25, 1862, at Shanghai, China, aged forty-four."

As a student he was noted for scholarship and character. He served as an officer in the army, and was a military professor at West Point. Just at the time when his military prospects were brightest, he accepted what seemed to him a

higher call, resigned his commission, and went to China, where he labored as a missionary for eighteen years. He rendered efficient aid to American residents in Shanghai during the Taeping rebellion.

Some one said to him: "If you were at home you would be a Major-General." "No doubt I might be," he replied. "Men whom I drilled are in that position—Sherman, Thomas, Rosecrans—but I would not exchange places with one of them. No post of influence on earth is equal to that of a man who is permitted to preach the Gospel to four hundred millions of his fellow men."

QUES.—Who was this man?

ANS.—Michael Simpson Culbertson.

Puzzle No. X.

A young man in the British Museum was transcribing a manuscript written in the strange characters of an Eastern language, and containing some of the books of the New Testament. In response to an inquiry, he said he found the task very difficult, and that while he had no definite purpose in view, he was strongly impelled to use all zeal and perseverance in the effort to acquire a knowledge of this language.

At this time he had made no plans for his life-work A few years later he consecrated himself to missionary labor, and prayed that God would send him where the difficulties were greatest and most insurmountable. Then he was asked to go to the land for which that study in the British Museum had providentially prepared him. It was his privilege to give the Bible in their own language, to nearly one-third of the human race. The first portion printed was the Acts of the Apostles, which was practicelly a revision of the manuscript he had studied at home.

QUES.—Who was this man? To what country did he go, and when?

ANS.—Robert Morrison, China, 1807.

Puzzle No. XI.

On an island in the Pacific is a famous volcano, its crater a vast pit one thousand feet deep. By a rocky, zigzag path one may descend to the centre, which is a lake of molten lava. The superstitious islanders, who named this lake Halemaumau, "the house of everlasting burning," stood in awe of the goddess of fire, and at the first signs of an eruption threw living animals in the crater to appease her wrath.

A native princess, who became a Christian, resolved to defy the goddess, and thus free the people, if possible, from this superstition. Many of her friends having implored her in vain to give up so dangerous an undertaking, went with her a journey of one hundred miles to a crater.

Arriving, she hurled stones into the lake of lava, and said "Jehovah is my God. He kindled there fires. I have no fear of the fire goddess. If I perish by her anger, you may fear her power, but if Jehovah saves me, you must worship him." Then the company knelt while prayer was offered, and the crater rang with the music of a Christian hymn. They returned safely, not followed by the avenging wrath of the fire goddess. A well-known English writer in one of his books pays a tribute to this princess, who is regarded as one of the world's heroines.

QUES.—Give the name of the Princess and her Island Home.

ANS.—Kapiolani; Hawaii.

FROM Month TO Month.

Mrs. Mary Simpson.

A tribute of love from the W. M. S. of Donora, Pa., to the memory of Mrs. Mary Simpson.

Joining the society near its organization, she was deeply interested and did much to assist, although not well.

After suffering for weeks, she was taken to the sunny Southland home of her earthly parents, but, on January 10th, the Heavenly Father called her to the brighter home above.

To the husband and relatives we extend sympathy and commend them to the Saviour, the Light of the world.

Mrs. Catharine Collins.

The W. M. S. of the United Presbyterian church of

Treasurer's Report from April 15 to June 1, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Medical and Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Parsonage	*Church Extension	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionary Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Legacies	Life Members'p	TOTAL.
Allegheny	20 00			10 00	8 00	25 00	10 00	25 00											98 00
Chartiers							1 69												1 69
Concordia		16 00																	16 00
Conemaugh			193 50																193 50
Delaware	13 71			5 00	5 00	11 00		5 00											39 71
Detroit	4 00																		4 00
Frankfort	10 00			6 00	5 00														21 00
Illinois Central		20 00																	20 00
Indiana	2 00			13 00		2 00		2 00											19 00
Indiana Northern	26 00			29 00		5 00	18 00		7 00	7 00									86 00
Keokuk			149 00																149 00
Lake					5 00														5 00
Le Claire					1 00														1 00
Mercer			550 00																550 00
Monongahela				166 70															169 70
Ohio First				13 50															13 50
Omaha	12 00		35 00	13 00		6 00			5 00										71 00
Oregon			15 00		4 00	3 00		3 00	6 00	4 00									35 00
Pawnee	10 00																		10 00
Philadelphia							10 00												10 00
Princeton		15 00																	15 00
Puget Sound				10 25															10 25
Rock Island	18 00			18 00	3 00	10 00		3 00	7 00	5 00				1 00	1 00	2 00			68 00
Sidney							3 00												3 00
Spokane	17 00			17 00															34 00
Tennessee	2 00	2 00		1 00	1 00	1 00		1 00		1 00			1 00	1 00	1 00	1 00			13 00
Vermont				22 00															22 00
Westmoreland	20 00	15 00	5 00	2 00		1 00	12 00	1 00											56 00
Wheeling							3 00												3 00
Xenia	8 68																		8 68
Miss M. McL							2 00												2 00
Rev. J. O. Ashenhurst					10 00			10 00		10 00									30 00
Miss Ethel Cox Refunded Sal'ry				50 00															50 00
2nd Pgh. Jr. for C. U. Cribs for Tanta Hospital	61 00																		61 00
12th Church, Alleg., Pa												400 00							400 00
2nd Providence, R. I.												26 25							26 25
Canon City, Col											52 75								52 75
Everett, Wash											50 00								50 00
Benkelman & Parks, Nebr.											357 75								357 75
Sioux City, Iowa											50 80								50 80
DuBoise City, Pa.											86 55								86 55
3rd Des Moines, Iowa											100 00								100 00

| | | |

like Mary of Bethany, they sat at the feet of the Master and learned of Him. The influence of their lives for good will abide in our hearts as a cherished memory forever.

We miss them, but we would not call them back. for they were ready to depart and be with Christ, which is far better.

May their going on before be another call to us to be also ready, that when our summons comes, we too, may have on the wedding garment.

MRS. JAMES BARR,
MRS. A. A. GRAHAM, } COM.

Mrs. Jemimah McCarrell.

The Women's Missionary Society of Oakdale, Pa., United Presbyterian church desire to testify to the Christian character of our friend and fellow-laborer, Mrs. Jemimah McCarrell, whom it pleased our Heavenly Father to call home Wednesday, Feb. 22, 1905.

God in His all-wise and mysterious providence has suddenly removed her from our midst. We shall miss her cheery presence, as well as the willing heart and helping hand, but her memory still remains and will ever inspire us to more zeal in the Master's work.

We are admonished by this providence of the uncertainty of life, and the need of working while it is day, knowing that the time is short.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

MRS. W. T. DICKSON.
MRS. J. B. JAMISON.
MRS. S. WALLACE.
MRS. M. E. ROBB.
COM.

Mrs. Anna M. (Bogel) Sherard.

The W. M. S. of Mount Hermon, Guernsey Co., O., offer this tribute of respect to the memory of Mrs. Anna M. (Bogel) Sherard. Inasmuch as God in His wise providence saw fit, on February 24, 1905, to remove from us by death our beloved sister.

We recognize in this bereavement a call to renew earnestness in God's service, and we feel it a duty and a privilege to bear testimony to the liberality of this estimable sister, and to the Christian charity which was a prominent trait in her character.

As a counselor she opened her mouth with wisdom in her tongue was the law of kindness. She looked weil to the ways of her household and ate not the bread of idleness.

Resolved, That we place on record our appreciation of the faithful manner in which she performed her every duty and testify to her Christian character and devotion to her Saviour.

Resolved 2, That we offer our sympathy to her son and two daughters and to her only brother, Rev. Samuel Bogel, of Martins Ferry, O., and commend them to the loving Saviour who cares for the sorrowing. COM.

Mrs. Elizabeth Dyer.—Mrs. Margaret McKee.

A loving tribute by the Missionary and Aid Society of the 3rd United Presbyterian church, Allegheny, to the memory of Mrs. Elizabeth Dyer, who passed to peaceful rest on Christmas, 1904, and Mrs. Margaret McKee, who was called home January 9, 1905.

Mrs. Dyer was a woman of kind, gentle, quiet, unassuming manner, strenuously devoted to her family. She was none the less consecrated to her God.

Mrs. McKee was of a happy disposition. During her last prolonged illness she manifested a patience and humble submission to God's will seldom equaled.

We bear testimony to their Christian character as manifested by their every day life and interest in all departments of our church and we are grateful that we have been permitted fellowship with them so long in the love and service of Christ. Their memory is a legacy to all who love them. COM.

Mrs. Alice Robertson.

The Women's Missionary Society of the United Presbyterian church of South Argyle wish to offer this tribute of love to the memory of Mrs. Alice Robertsoe, whom God called home January 29th, 1905.

Hers was a quiet, unselfish, sweet spirited life, which recommended the religion of Jesus Christ to all who knew her. Again one of the oldest members of our Society has passed away, admonishing us to be more faithful in the Master's business.

To the sorrowing ones we extend our sympathy and commend them to the Saviour whom she loved and served.

MRS. W. J. LANT,
MRS. AINSWORTH HOPE, } COM.
MRS. RUSSEL MCEASCHON.

Mrs. Margaret S. Mustard.

The Woman's Missionary Society of the 2nd United Presbyterian church of Cambridge, O., offers this tribute of love and respect to the memory of Mrs. Margaret S. Mustard, who was called home January 16, 1905, aged 56 years. Six children, three sons and three daughters survive her, all members of this church and faithful workers in the service of the Master.

Hers was a beautifui, Christian life. She was a cheerful, willing worker in our society, a kind neighbor, a true friend, a fond mother, a consistent and faithful church member and a sincere Christian.

To the sorrowing and bereaved family we extend our heartfelt sympathy, and commend them to the loving Saviour whom she loved and served and who has promised to be the "Orphan's stay" and has said "As one whom his mother comforteth so will I comfort you." COM.

Mrs. Janette Francis.

The W. M. S. of the U. P. church, Walton, N. Y., offer this tribute of love and respect to the memory of Mrs. Janette Francis, who was called home May 1st, 1905, in the 66th year of her life.

We desire to bear testimony to her Christian character, patience and resignation, under most severe suffering.

While our hearts are made sad, we bow in humble submission to the will of Him, who makes no mistakes. Although quiet and unassuming, she was ever ready for her share of labor, and faithful in its performance. She was deeply interested in the work for the Master and will be sadly missed in all our church work.

We extend hearty sympathy to her family, and commend them to the loving Saviour, whom she served, and with whom she now abides.

MRS. ANNA LEAL,
MRS. W. D. BURNS. } COM.

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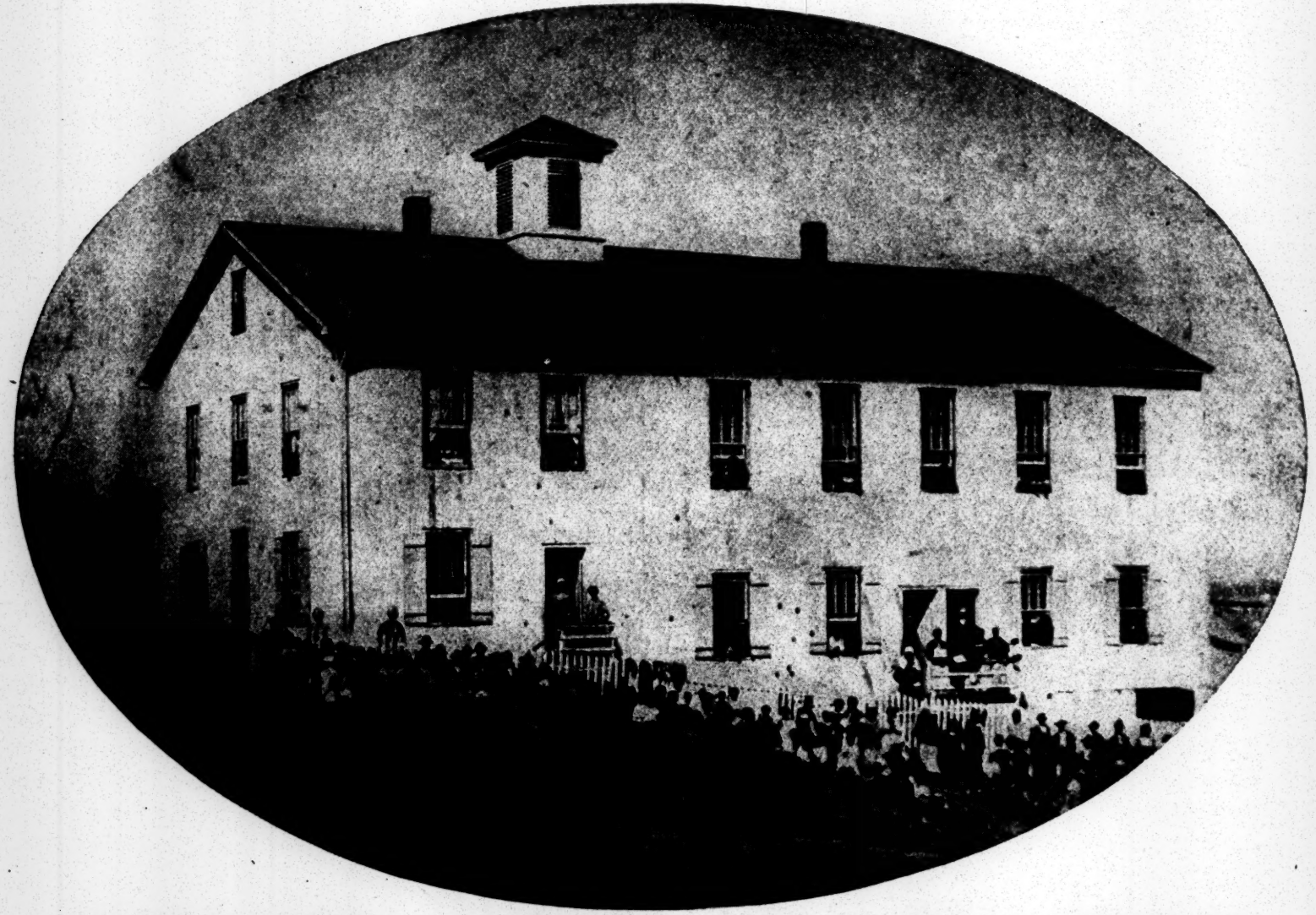

FIRST SCHOOL BUILDING AT NASHVILLE, TENN. ERECTED FOR FREEDMEN'S WORK IN 1865.
WORK INAUGURATED IN 1863.